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Essays, Expositions, &c.

CHRISTOPHER NESS, AND HIS "ANTIDOTE."

BY THE REV. SAMUEL COULING.

Mr. Nichol has not included, I believe, the writings of Christopher Ness, in his scheme for the publication of the works of Standard Divines. And yet few works merit republication more than those of Ness. For, apart from the immense number of Hebrew, Greek, and Latin quotations, and the general roughness of style, and imperfect punctuation, the works of Ness are full of gospel truth, conveyed in a quaint and unctuous manner that cannot fail in interesting and profiting the children of God.

About Christopher Ness himself very little is known. He was born on the 26th December, 1621, at North Cave, in the East-Riding of Yorkshire. At sixteen years of age he was sent to St. John's College, Cambridge. Here he remained for about seven years, when upon the breaking out of the civil wars, he retired into the country, and commenced preaching at Cliffe chapel, under the auspices of an uncle of his who was at that time vicar of North Cave. Shortly after this he received a call to Holderness, and a few years later to Beverley, where he spent his time in instructing some youths, and in preaching occasionally. In 1650 he succeeded Dr. Winter in the living of Cottenham, near Hull, worth about £400 per annum. The Lord greatly blessed his labours here to the conversion of many souls; as was also the case at Leeds, to which place he afterwards removed. He does not, however, appear to have been very comfortable here, as a great portion of his work seems to have been to preach in the evening against the doctrines advocated by his colleague from the same pulpit in the morning. On black Bartholomew Day, 1662, Mr. Ness was ejected from the Establishment for nonconformity. When the "Five Mile Act" was passed he removed first to Clayton, and afterwards to Morley, and preached privately as he found opportunity. When the times however grew more favourable he took a house of his own at Hunslet, and converted a large riding-house into a place of worship and preached to a numerous auditory. For this offence he was four times excommunicated, and his enemies being at length wearied out they at last issued a writ *de excommunicatio capiendo*, to avoid which he removed to London; where for thirty years he preached privately to a congregation of Protestant Dissenters in Salisbury Court, Fleet-street. He died December 26th, 1705, aged eighty-four to the very day. His remains were interred in Bunhill Fields' Burial Ground, but no stone is there to mark the spot.

Of his works I have a list of twenty now before me published between 1676 and 1700. Many of these are but small pamphlets; and, adopting the style of the times in which he lived, some of them have very quaint titles, although perhaps none of them equal to the following old work which I discovered a short time since, "Some fine Baskets baked in the Oven of Charity, carefully conserved for the chickens of the church, the sparrows of the spirit, and the sweet swallows of salvation." Notwithstanding all their oddities however, these old divines were champions for the truth; and knew well how to defend it against the encroachments of error. Of Ness's works, all of which are valuable, and now very scarce, the most important are "The History and Mystery of the Old and New Testament," in four volumes, folio; and "The Antidote against Arminianism." Of the former it is said that Matthew Henry availed himself greatly when compiling his "Exposition;" and of the latter Ness himself says, "This little book hath cost me great study, many ardent prayers, and many earnest wrestlings with God." This little work has been reprinted by two different persons. In 1819, the Rev. John Andrews Jones, (then of Stonehouse), issued a small volume containing "Ness's Antidote with Corrections and Emendations." This soon ran through six editions, when in 1835, the Rev. Robert Stodhart, of London, published another edition with a very extensive preface, in which he not only finds great fault with Mr. Jones, but also most unceremoniously attacks believers' baptism. But the little book still deserves and would well repay, a careful editing, and as the old edition is very scarce, and neither Mr. Jones' nor Mr. Stodhart's edition is often met with, it is to be hoped that some gifted brother will soon let us have a much better edition of the book than has ever yet issued from the press. "Never was a publication of this kind," says Toplady, "more seasonable than at present."

A few extracts may be given to show the nature and importance of this little work; and in giving these extracts which of course must be very brief, I shall take the liberty of either giving translations of the Hebrew, Greek, or Latin quotations, or of omitting them altogether, as circumstances seem to require. "It hath ever been the lot of truth," commences our author, "to be crucified between right hand and left hand thieves. As moral virtue, so theological also, is found between two extremes—but truth is eternal, and will prevail." In reference to the extensiveness of the Divine decrees, he says, chapter viii., "There is a general decree that relates to all created beings, both animate and inanimate, celestial and terrestial; this indeed extends itself to every individual in the whole creation, for as it gave a being to all things, so it preserves them in that being while they continue in the world. But this special decree of predestination is not extensive (as the general is) to all individuals, but is discriminating and particular as before, and yet though it be not extended *ad singula generum*, yet is it *ad genera singulorum* [not to individual classes yet to classes of individuals]; though the exception lay not in the gospel (which is to be preached to every creature), but in the decree; yet is the decree an extensive thing;" which extends as he argues, to "all sorts and ranks of men," to "both sexes," to "all ages," to "all nations," and to "all generations;" for, says he, "Predestinating love is like a river that runs under ground, and breaks out into certain places above the earth; so fresh veins of election breaketh forth sometimes in one generation, and sometimes in another. It is not bound up as to time, neither before the law, nor under the law, nor after the law; but in every generation God hath his church visible on the earth, and the gates of hell cannot prevail against it. As God is no respecter of persons, so nor of places, nations, nor of generations; but hath his hidden ones to the world's end."

Against this doctrine of predestination, he then advances the various objections of its opposers, all of which he diligently and satisfactorily replies to. The objections "however I live I shall be saved," and "let me do what I can I shall be damned," are especially attended to as of great importance to God's children. In the chapter on the "Perseverance of the Saints," our author

inquires, "What is it to fall totally and finally?" And he answers thus—"1. To fall totally is to have grace altogether dead in us, both in the act and in the habit; no life either in branches, bole, or root; no seed remaining in us, nor root of the matter. 2. Finally to fall is never to rise again, never to recover by repentance, but to die in sin unrepented of, unpardoned." But he says, "the chosen of God cannot totally and finally fall away from grace," and that for many reasons, all of which are strongly urged and most convincingly argued under twelve separate heads. It is however objected that "Angels and Adam did fall from grace, therefore," &c., but to this he replies, "That grace which was creation-love was loseable: but that which flows from redemption-love is not so; neither Angels nor Adam were under the grace of the New Testament, nor were they righteous by faith in Christ, nor were they at all justified, because they did not perform the condition required, that they might be justified before God." But then "David and Peter fell totally and Solomon finally, and therefore," &c. To which objection Ness answers as follows:—"They all fell foully, yet none of them finally, because they all repented, and are called 'holy men of God' (2 Peter i. 21), by the Holy Ghost; neither did they fall totally, because that grace remained in them by which they repented; thus where sin abounded grace did much more abound."

We cannot however follow our author any further. His little work is divided into twelve chapters in which are discussed the whole of the five points as held by Calvinists and opposed by Arminians. Ness is however a practical writer, and he does not spare words of exhortation or reproof whenever he thinks them necessary. One other extract shall close the present article. It is taken from one of Ness's earliest works entitled "The Christian's Walk and Work on Earth until he come to Heaven," 1677. He says, "Being agreed walk *with* God hand in hand, and heart in heart, which Enoch did, not only for an hour, day, week, month, year, but more than three hundred years. 'All the days of Enoch were three hundred and sixty-five years, and Enoch walked with God; and he was not, for God took him.' 'Walk *before* God,' as he said to Abraham, 'Walk *before* me, and be perfect;' solemnly set yourselves in the presence of God, having him always for your re-reward' (Isa. lii. 12). Walk *after* God. 'Ye shall walk *after* the Lord *your* God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him.' Keep your eye steadily fixed upon the Captain of your salvation, who is leading you forth to a complete victory, and an immortal crown of life, of righteousness and of glory. Let Christ be as the needle to the loadstone; Christ must be your all and in all. He must be *within* you, *before* you, and *behind* you also; that you may be as a ship under full sail, before a strong and favourable wind, fearing neither rocks nor sands in the river of the paradise of God."

Scarborough.

THE INSTITUTION OF SACRIFICE AND DEATH OF ABEL.

BY JOHN BROWN, A.M., PASTOR OF THE BAPTIST CHURCH, CASCADE, IOWA, U.S. AMERICA.

Various opinions have obtained as to the origin of sacrifice. It is conjectured by some to have originated in the darkness of heathen superstition. That it is not a dictate of *nature*, is readily granted. Paul admits as much in exhorting the believing Romans to present their "bodies a living sacrifice, holy, acceptable unto God, which," says he, "is your reasonable service," plainly implying that animal sacrifice is not a dictate of *reason*. But, that it originated in *heathenism*, we do not believe. For as the practice has been observed in all nations, it is reasonable to conclude that a common practice, must have had a common origin; and, if we accept the teachings of the word of God on the subject, we shall find that origin in *Divine appointment*.

Immediately after the fall, God was pleased to reveal his purpose of mercy

to man under the veil of a curse upon the serpent. "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." It is here indirectly promised that Satan should be conquered and sinners saved by the bruising of the heel or human nature of the woman's seed, *i.e.*, by the sufferings of a Redeemer. This promise God was also pleased to illustrate by the institution of sacrifice. The institution, it is true, is not stated in so many words; but the inference is so plain as to amount to a moral certainty. We are informed that "unto Adam, and unto his wife, did the Lord God make coats of skins, and clothed them." Now whence came these skins? They must have been the skins of *animals*. But no animal as yet had died of *itself*. They must, therefore, have been *slain*. But they could not have been slain for *food*, for the grant of animal food, as yet, had not been given. They must, therefore, have been slain in *sacrifice*. Here, then, we see the origin of sacrifice—not in human invention, but in *Divine appointment*, and in the institution our first parents were taught two things, viz.: that their sin deserved death, and that it should be remitted through the shedding of the blood of Christ.

This view of the subject is confirmed by the sacrifices of Cain and Abel. We are informed that "in process of time," or at "the end of days," as it reads on the margin—probably, on the seventh day, or Sabbath, these two brothers met to worship God. "Cain brought of the fruit of the ground an offering unto the Lord."—All very well so far as it went, as an expression of gratitude for the blessings of Divine Providence; but defective in one important particular—there was no acknowledgment of sin—no view to a Mediator. But, "Abel brought of the firstlings of his flock and of the fat thereof"—the appropriate emblem of "the Lamb of God," who should "bear the sin of the world." "The Lord," accordingly, "had respect unto Abel and to his offering; but unto Cain and to his offering he had not respect." In consequence of this, "Cain was very wroth and his countenance fell." God expostulates with him in terms which convey a rebuke for his not offering an animal sacrifice like his brother. "Why art thou wroth? and why is thy countenance fallen?" Thou hast no right to complain, and no reason to despair. "If thou doest well shalt thou not be accepted" on the ground of personal obedience? "and if thou doest not well," there is another alternative—"sin," *i.e.*, an offering for sin (for so the Hebrew word may be rendered)—"a sin offering lieth at the door." You may have a lamb as well as Abel—it is not far to seek—and you shall be accepted on the same terms.

God thus reasons with him on his own principles as a self-righteous man, just as Christ reasons with the young man, who enquired of him, what good thing he should do to inherit eternal life. He admits, as it were, for the sake of argument, that he is a righteous man, and assures him that if he do *well*, he shall be accepted on the ground of *perfect obedience*,—the same terms on which his father was accepted before the fall. Short of that he cannot be accepted on terms of *law*; but, he may be accepted as a *sinner*, through the blood of Christ, on terms of *grace*. The sin-atoning Lamb is as free to Cain as it is to Abel. The sin-offering is at the *door*. "Behold I stand at the *door*," says Christ, "if any man open the door, I will come in unto him."

But notwithstanding this kind expostulation, Cain's dark heart meditated revenge, and as soon as he found a convenient opportunity, he arose and slew his brother. The Lord interrogates the murderer—"Where is Abel thy brother?"—the term *brother*, reminding him of the tender ties that had been broken. Cain, insolently replies, "I know not. Am I my brother's keeper?" Thus one sin leads to another—the murder is covered with a *lie*. Certainly he ought to have been his brother's keeper; but instead of that he was his murderer. "And God said what is this thou hast done? the voice of thy brother's blood crieth to me from the ground" for vengeance. A fearful curse is pronounced upon him. He is doomed to perpetual banishment—to be "a fugitive and a vagabond in the earth." He feels the judgment to be intolerable, and

gives way to despair. He is driven out from the presence of the Lord, and becomes a monument of Divine justice—made a magor-missabib—a terror to himself, and to all around.

Let us listen for a moment to the important practical lessons which this solemn subject is calculated to teach.

1. From it we learn that the only way in which the remission of sins ever could or ever can be obtained, is by faith in the blood of Christ. "By *faith* Abel offered unto God a more excellent sacrifice than Cain, by which he obtained a testimony that he was righteous (through the righteousness of Christ which his faith received), God testifying of his gifts: and by it he being dead yet speaketh." In this lay the sole difference between the sacrifice of Cain and that of Abel. Cain's offering proceeded on the supposition that there was no breach between him and his Maker. But Abel's proceeded on the conviction that he was a ruined sinner, and that his sin could be forgiven only through the shedding of the blood of Christ, of which he had a lively emblem in the lamb that lay bleeding before him. Thus we see that sinners have been saved from the beginning in the same way—through the blood of Christ. "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are *past*, through the forbearance of God." "And for this cause He is the Mediator of the New Covenant, that by means of death, for the redemption of the transgressions that were under the *first* covenant, they who are called might receive the promise of eternal inheritance." Hence Christ is called "a Lamb slain from the foundation of the world." Slain prophetically in the promise—slain typically in the sacrifice. The vilest sinners may be saved by *blood*—better blood than the blood of Abel, and blood that speaketh better things—"the blood of sprinkling that speaketh better things than did the blood of Abel." Abel's blood cried for vengeance on the head of him that shed it; but the blood of Jesus speaketh peace. And the sin-atoning Lamb is within the reach of every one—it is at the *door*. "The righteousness which is of faith speaketh on this wise, Say not in thine heart, who shall ascend into heaven, (*i.e.*, to bring Christ down from above), or, Who shall descend into the deep? (*i.e.*, to bring up Christ again from the dead). But what saith it? The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved."

2. From this subject we learn that if we faithfully adhere to truth we may expect to meet with persecution. In the struggle between these brothers, we have the first manifestation of the enmity, which was put between the seed of woman and the seed of the serpent, or between the children of God and the children of the devil. "Cain was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous." And "as it was then, he that was born after the flesh persecuted him that was born after the spirit, even so it is now." In allusion to that original "enmity" we read that "the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." "If ye were of the world," says Jesus to his disciples, "the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." And Paul lays it down as an universal rule from which there is no exception, that "*all* that will live godly in Christ Jesus *shall* suffer persecution." But

3. It is a great privilege to suffer for Christ. "To you it is given in behalf of Christ not only to believe, but also to *suffer* for his sake." "Happy are they that are persecuted for righteousness' sake; for theirs is the kingdom of heaven. Happy are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad, because great is your reward in heaven, for so persecuted they the prophets

that were before you." What an honour is put upon Abel! He stands at the head of the noble army of martyrs—the first of the palm-bearing assembly, who entered the gates of the celestial city. "I beheld," says the apostle John, "and, lo, a great multitude, which no man could number, of all nations, and kindreds, and peoples, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands. And one of the elders answered, and said unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun-light on them nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all the tears from their eyes." Let us be faithful unto death, and we also shall receive a crown of life.

4. God will avenge the wrongs done to his persecuted saints, of whom Abel was the first enrolled. "Behold I send unto you prophets, and wise men, and scribes," says Jesus, speaking to the persecuting Jews; "and some of them ye shall kill and crucify; and some of them ye shall scourge in your synagogues, and persecute them from city to city; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel to the blood of Zacherias, son of Barachias, whom ye slew between the temple and the altar." "Shall not God avenge his own elect, who cry night and day unto him, though he bear long with them? I tell you, He will avenge them speedily. Let persecutors beware. And by persecutors are meant, not those alone who are professedly opposed to religion. *Cain* was a professor as well as Abel. The prophets were generally persecuted by the *Jews*. The bitterest persecutors are often in the bosom of the *church*. Nor is blood-shed the only kind of persecution. "Remember," says Job Orton, "there are other kinds of murder, which may perhaps be more painful to the sufferers than directly killing them; as the murder of their reputations, vexing their spirits, and destroying their health and comfort. It is better to murder a man at once than to do it by inches." "The spirit of ungodliness," says Dr. Candlish, "is the spirit of murder. It would, if it were possible, annihilate God,—for he troubles it. The next expedient is to annihilate all on the earth that reflects His image, and testifies of him. Hence hard thoughts of the truly righteous—suspicious—cruel surmises—evil speaking of their good, and exaggeration of their evil—temptations offered to their principles—and, if opportunity offers, a silencing of their testimony—and violence against their persons." "Let me beware lest the seeds of such dispositions be in me—let me examine myself. "Take heed," says Jesus, "that ye despise not one of these little ones," for "whoso shall offend," or cause one of them to stumble, "it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

JESUS THE LIGHT.

BY THE REV. J. W. COLE.

"I am the light of the world, he that followeth me shall not walk in darkness, but shall have the light of life."—John viii. 12.

THE leading ideas conveyed to our minds by the above assertion of the Saviour are these, that he is the light of men, and that those who would not walk in darkness must be careful to follow him closely. There are dark places of the earth where the true light shines not, and there are dark hearts on earth

which, by prejudice, or sin, or folly, exclude the cheering beams that would irradiate their gloom. There are also hearts that are not altogether dark, but, like the ancient disciple, they follow the light at so great a distance that they continually dwell upon the borders of night. These words of Jesus convey both invitation and warning. They tell us, by implication, that if we follow him not we must journey on our earthly way in the darkness of ignorance, in the darkness of doubt, in the darkness of sin, and consequently in the darkness of unhappiness and despair. Without the light of Jesus we are ignorant of God, ignorant of self, ignorant of the great salvation. Without Him we walk enveloped by the mists of unbelief and uncertainty; knowing not our future destiny; without a glimpse of our heavenly home. Separated from Him the night of sin overhangs our path. "The works of darkness" engage our thoughts and employ our lives; and without His light sorrow and misery we must continually endure. It is our wisdom then to follow Him, to fix our earnest gaze upon him as the "Sun of Righteousness," to tread in his footsteps, to walk in the path through which he guides us; whether that path leads us through flowery dales, or up steep and barren hills. In order to do this we must be his disciples, we must listen to his teaching, we must have faith in his doctrine, we must regard and imitate his example, we must be his servants, and he will then own us for his "friends" also. If we do these things we shall "dwell in the light;" and "shall have the light of life." There can be no life without light. The sun is the great vivifier of creation. Its streaming rays impart animation, produce beauty, and bestow happiness; and just so Jesus sheds the bright beams of his love and compassionate presence upon the moral chaos which sin has made in this world of ours, and thereby calls dead souls to life, and, where the loathsomeness of vice was once alone known, creates moral and spiritual beauty, and spreads celestial joy. It is true, then, that the light of Jesus is "the light of life." The light He sheds gives life. "In him was life, and the life was the light of men" (John i. 4). This assertion proclaims that "the man Christ Jesus" differed in an important manner from all other men. It has never been asserted by any of the sages of antiquity that the intellectual or moral light which they shed imparted life to their fellows; but of "Jesus the light" it is so spoken. "In him was life" as in no other man; life spiritual, life moral, life eternal. This threefold life He imparts to all his sincere followers. Every man who has this life derives it from Him. He is the author of divine illuminations; without which no man can see the kingdom of God. The landscape may be stretched before us, in all its beauty of mountains and vale, flower and tree, sweeping river and bright cascade, but if darkness is over all, we fail to see the glories that surround us. It is only when the sun climbs the eastern sky, and floods the scene with silver radiance, that man drinks in the sublimities of creation, and beholds the Lord's handiwork with joy. What the sun does for the objects of earth, Jesus does for the things of heaven. He makes them visible. He is the revealer of the mind and will of God. He came to reveal *morality*. Examine the codes of Roman civilization, or of Grecian refinement; read the laws for human life of the best heathen philosophers, and, excellent as they are, they will be found to fall far short of the moral teaching of Jesus of Nazareth. Even the duties of common every day life, and the amenities of social existence, would, in a great measure have been shrouded in darkness if "Jesus the light" had not come. His life revealed the highest morality. But the life of Jesus revealed *more than bare morality*. The fact that He came to reveal to men matters that lie entirely outside the spheres of human consciousness is patent to all. He "brought life, and immortality to light through the gospel." He revealed God's will and God's mind regarding sin and the sinner, retribution and pardon, Jehovah's legal requirements, his everlasting counsels, his secret acts, his eternal purposes, have all been revealed by Christ. What should we have known of God's purposes of grace to fallen man, what of the plan of redemption, had not Jesus lived and died? If we "walk in the light as He is in the light," we shall know our own

imperfections, and bewail our short comings. As we contrast our lives with His we shall feel how unholy and how vile we are, and be willing to accept his righteousness, and live through his death. There are creatures who hate light, who slumber in the day, and at night roam abroad for prey: "the sun ariseth and they get them away together, and lay them down in their dens." So are there men who cannot endure the light of the life of Christ. "They love darkness rather than light because their deeds are evil." "Jesus the light" reveals their moral and spiritual deformity, hence they hate him. May we never be as these men are. May we follow Jesus. So shall we "have the light of life" and "shall not walk in darkness."

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FAMILY WORSHIP.

TIMID and modest Christians sometimes omit family devotion in the presence of distinguished visitors, and it is a sore trial for Christian mothers who maintain a family altar to lead the devotions before strangers. The following incident may stimulate some fainting heart to fidelity:

"Ten years ago, when an unconverted man," said a devoted Christian, "I boarded in the family of a pious woman, whose husband was not converted. There was a daughter of nineteen, another of fourteen, and a son of ten. Every morning, after breakfast, I heard that humble woman gather her family in the kitchen, and read with them a chapter,—'verse about'—in the Bible. Then, as I could not help listening, there was a peculiarity of service which mystified me. At last, I asked one day if I might remain. She hesitated; the daughter blushed, but said I could do so if I really desired it. So I sat down with the rest. They gave me a Testament, and we all read. Then kneeling on the floor, the mother began her prayer audibly for her dear ones there, her husband and herself; and then pausing a moment, as if to gather energies or wing her faith, uttered a tender, affectionate supplication for me. She closed, and her daughter began to pray. Poor girl; she was afraid of me; I was from college; I was her teacher; but she tremulously asked for a blessing as usual. Then came the other daughter, and at last the son—the youngest of that circle, who only repeated the Lord's Prayer, with one petition of his own. His amen was said, but no one arose. I knew, on the instant, they were waiting for me. And I—poor prayerless I—had no word to say. It almost broke my heart. I hurried from the room, desolate and guilty. A few weeks only passed, when I asked their permission to come in once more; and then I prayed too, and thanked my ever patient Saviour for the new hope in my heart, and the new song on my lip. It is a great thing to remember that there is in the gospel, as in the law, provision made not only for 'thy son and thy daughter, thy man-servant and thy maid-servant,' but also even 'for the stranger that is within thy gates'."

Take another illustration of a similar character:—"Mr. and Mrs. Willet had been housekeeping but a few months, when it seemed best that a clerk from Mr. Willet's store should become an inmate of their pleasant home. The first morning after the arrival of Henry, the breakfast passed in lively chat between him and Mrs. Willet. Mr. Willet was unusually silent, and as soon as he had finished eating, rose and took his hat; but he had only reached the door when the voice of Mrs. Willet arrested him. 'Arthur, are you going without prayers?' There was a moment's hesitation, and Mrs. Willet added, 'There is always time, Arthur; sit down, Henry;' and Mr. Willet turned and took the Bible from the hand of his wife. His voice, tremulous at first, regained its control before the beautiful psalm, beginning, 'The Lord is my Shepherd,' was finished, and his prayer was fervent and full of spirit. Six weeks later, Henry S. rose in an evening meeting, and with a voice trembling with emotion told of his new hope in a Saviour. 'Through life,' said he, 'I must thank God, who, by the earnest family prayer of my employer, led me from unbelief to the Chris-

tian's hope.' We know not what seed for eternity our faithfulness in duty may plant. If we neglect to offer one prayer in the ear of the Divine Master, because human ears will hear, we may be called to account for the loss of an immortal soul."

Family worship should never be so long as to become wearisome. One common fault is the length of the service. "I was once asked," said a friend, "to conduct the worship in a family in which I was visiting. I read a short portion of Scripture and offered prayer. At the close a bright little boy of six years put his hand on my knee and looking into my face said, 'I like to hear you pray.' 'Do you?' I said—'Why?' 'Because you are short. Did you ever hear my father pray?' I told him I never had heard him. 'Well,' said he, 'he is so long;—he is terribly long'." Here was a child of only six years who had been worn out with family prayers. He was living in daily dread of them. They were "terrible" to him. The Rev. William Jay, of Bath, had a brother minister stopping at his house whom he asked to conduct the morning worship. This brother read a long portion of Scripture and offered a prayer of exceeding length. In the midst of the prayer one of Mr. Jay's daughters, kneeling by his side, fainted, and he took her in his arms to another room, saying, when he reached it, "I only wish she had fainted five minutes sooner, that I might have escaped more of that tedious and inappropriate prayer." A service that is a weariness can hardly be of spiritual benefit, and may be of great injury. Let our courage, then, be ever tempered with wisdom; the wisdom that is wise to win souls. Fidelity and discretion should never be divorced."

Correspondence.

SPURGEON ON CHURCH MEMBERSHIP.

To the Editor of the Primitive Church Magazine.

My Dear Brother.—I learn from the "Freeman," that, Mr. C. H. Spurgeon, on seconding a vote of thanks to Mr. Bailhache, for a paper read by him, on "church membership," at the Baptist Union, said,—"I think there is the same authority for requiring baptism, as repentance and faith; I should like to have a solitary instance produced from the New Testament, of persons who were received into the church but declined to be baptised." Now, I understand, that, though Mr. Spurgeon refuses to receive unbaptised persons to church membership, he, nevertheless, admits them to the Lord's table. Permit me to ask our highly esteemed brother, or any of those who adopt his views on the Communion question, by what arguments he proves that there is "the same authority for requiring baptism as repentance and faith" in order to church membership, but *less* authority for requiring baptism, than repentance and faith as a term of admission to the Lord's supper. Mr. Spurgeon would like to have "a solitary instance produced from the New Testament of persons who were received into the church, but declined to be baptised;" and I should like to have "a solitary instance" produced from the same inspired record, of persons being admitted to the Lord's table without baptism. Will any good brother furnish us with chapter and verse?

The Irish Baptists, generally, practise open communion; but they do not perceive Mr. Spurgeon's distinction between the church and the table; they admit, I believe, to *full membership*.

Yours in Christian love,

John Brown.

P.S.—Mr. Wilson, now in Canada, and formerly an agent of the Baptist Irish Society, has left the Baptist denomination, and become a clergyman of the Church of England.

QUESTION FOR STRICT BAPTISTS.

My Dear Sir, — I noticed the "Question for Strict Baptists" in the July number, but I do not write to answer it. My object is to bring another subject before your readers. It is this:—"Is it consistant of a church professing Strict Communion principles to receive a member into full communion who is known to hold Open Communion principles, and do they not thereby endanger the peace and prosperity of the church?" As a reader of the Magazine for ten years or more, I am desirous of knowing the truth in this matter.

Yours faithfully,

Truth.

Poetry.

PSALM XXVII.

The Lord is my salvation,
When dangers would affright;
In times of dark temptation,
The Lord is then my light.
My strength in times of trial,
When foes surround my way;
Why should I then be fearful,
When He does with me stay.

Though great and mighty armies,
Should round against me stand;
Yet will my heart not tremble,
With God at my right hand.
Though earth and hell surround me—
Me seeking to destroy;
Yet shall they not confound me,
God is my strength and joy.

One thing have I sought after,
And ever will desire;
To dwell within God's temple,
To see and to admire;
To gaze upon the beauty,
To bow before His throne,
To seek His grace to guide me,
And worship Him alone.

In days of dark affliction,
He'll hide me from all ill;
For safe in His pavilion,
He shall be with me still.
Thus shall my head be lifted,
Above mine enemies;
Therefore within His temple,
I'll offer songs of praise.

O hear my supplication,
When unto Thee I cry;
Upon me Lord have mercy,
Nor let me mourning lie.
When Thou did'st bid me seek Thee,
My heart said unto Thee;
Thy face, Lord, I'll seek after,
O therefore answer me.

Hide not Thy face far from me,
O put me not away;
Leave me not in Thine anger,
But ever with me stay.

For Thou hast been mine helper,
When trials sore oppress;
Then leave me not forsaken,
But let me on Thee rest.

When parents both forsake me,
The Lord will take me up;
Teach me Thy way, Lord, lead me,
Or else my feet shall slip.
For mighty foes with malice,
In wait around me be;
Leave me not to their anger,
They breathe out cruelty.

My soul had surely fainted,
Unless I had believ'd,
To see the Lord's great goodness,
By living men receiv'd.
O ye, the Lord's own people,
Let courage fill your soul;
For He your hearts shall strengthen,
Though troubles o'er you roll.

Aberdeen. SAMUEL GARRIOCH.

Page for the Young.

LESSONS WITH MY YOUNG PEOPLE.

Reading the 5th Chapter of James.

"The young people reading the chapter verse by verse publicly."

Now, you are to give us passages to prove the wickedness of profane and false swearing.

Exodus xx. 7; Lev. xviii. 21; Lev. xix. 12; Deut. v. 11; Joshua xxiii. 7; Isa. xlviii. 1; Jer. v. 2, 7, 9; Jer. vii. 9, 15; Hosea iv. 2, 3, 15; Hosea x. 4; Amos viii. 14; Zeph. i. 4, 5; Zec. v. 3, 4; Zec. viii. 17; Matt. iii. 4; Matt. v. 33, 36; Matt. xxiii. 16, 22; 1 Tim. i. 10; James v. 12.

Swearing is not only wickedness in the sight of God, but is fearfully indicative of vulgarity, and the want of common sense—being one of the most disgusting habits to which any of our young people can be addicted. No person who can properly lay claim to the character of a gentleman will disgrace himself by swearing. "A profance coachman, pointing to one of his horses, said to a pious traveller, "That horse, sir, knows when I swear at him." "Yes," replied the traveller, "so does one above." "What is the reason," said a teacher to a boy one day, "that you have left off swearing?" "Because I go to the Sunday school," said the boy. It is said of king Charles 1st, that he was never known to swear—and your minister who is now in his seventieth year, is not aware that he ever uttered an oath. Jesus said, "Swear not at all" (Matt. v. 34).

QUESTIONS FOR THIS EVENING.

Q. Who was that drunken monarch who was slain by his servant when drinking himself drunk in his house?

A. Elah, king of Israel, the son of Baasha, who was slain by Zimri his servant, in his own house at Tirzah. (1 Kings xvi. 8, 9, 10).

Q. What particular signs were granted unto Gideon for a confirmation of his faith in the enterprise in which he was engaged?

A. The wetness and the dryness of the fleece of wool (Judges vi. 37).

Q. A garden was the scene of three most important things—what were they?

A. In a garden God placed man in a state of innocency, and there he fell (Gen. ii. 8; Gen. iii. 1, 6).

The sufferings of Christ to meet the demands of justice (Matt. xxvi. 36,

38: John xviii. 1, 26.) And thirdly, in a garden Christ was buried, and rose again (John xix. 41; John xx). And these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life—through his name.

AN ADDRESS TO THE YOUNG MEN.
"ON IRREVERENT EXPRESSIONS."

REVERENCE is veneration, respect, awful regard; and irreverence, is of course the opposite, indicative of a want of reverence and due respect of him of whom, or to whom we speak. Irreverent expressions are sentences or speeches, in reference to others, and especially in their bearing upon the Divine character, which manifest a want of submission, humility, sense of obligation, respect and veneration. God is holy, dwelling in the high and holy place, his name is holy, the angels sing holy, holy is the Lord God Almighty, &c. The name indeed is a name which is above every name, at which every knee should bow of things in heaven, and things on earth. The command is given, "thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless, that taketh his name in vain."

It is related of the honourable Mr. Boyle, the great natural philosopher, that when he mentioned the name of God in conversation, he always made an observable pause in his discourse, in order that his own heart might be filled with veneration for the great being he was speaking of, and that the same feeling might be spread through the company. The late Monsieur De Renty, a nobleman of France, when considering God's greatness, was humbled to an immense depth; "*a mote*," said he, "in the sun is very little, but I am far less in the presence of God; I am nothing. When he spoke of God, he would sometimes say, "it is not for me to speak of him, but I ought to contain myself in silence," and in *veneration* to the sacred author he was accustomed to read the New Testament bareheaded. Now all this, my young friends, condemns us. How little do we think of God as we ought? Our thoughts are low, and mean, and vague. And in our intercourse with each other, and in common conversation, we make use of that high and holy name irreverently, and in a manner which tends to show that religion has not its proper influence upon our hearts, and that the fear of God is not properly before our eyes. There are many powerful and significant expressions and passages in Scripture which sufficiently intimate, what our conversation ought to be. David said, "I will take heed unto my ways, that I sin not with my tongue, when the ungodly are before me." "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight," &c. "Lot's righteous soul was vexed within him day after day, with the filthy conversation of the wicked." Jeremiah said, "Because of swearing the land mourneth." The Apostle exhorts us to let our conversation be as becometh the gospel of Christ. Another saith, "having your conversation honest among the Gentiles, whereas they speak against you as evil doers," &c.

James speaks most pointedly of the tongue, as a most unruly member, defiling the whole body, saying "therewith bless we God, and therewith curse we men; out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not to be so." Jude saith, "the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches, which ungodly sinners have spoken against him." Whilst he who spake as never man spake, said, "Swear not at all." And that for every idle word which men shall speak, "God will bring us into judgment." All these passages have a meaning, and convey the idea of the sinfulness and offensive nature of all expressions, of an irreverent character, in reference to God, religion, and futurity. How fearfully then do they bear upon certain characters at the present day, and how awful is the aspect they assume towards those who trifle with the name of Jehovah—the first and the last—the Alpha and Omega—"who is able to destroy both body and soul in hell." Hear it then,

ye, who speak your great swelling words, belch out your horrid blasphemies against God and heaven, curse your fellow creatures, and condemn their souls to hell—dealing so freely and familiarly with hell and the devil—forgetting that in all this you are bringing destruction, misery, and damnation upon your own souls. Hear it then, ye who think and speak lightly of God, and who so unceremoniously, foolishly, and wickedly, jest with the name of God; or unthinkingly, or inconsiderately, when there is no necessity or propriety for its use, for God will bring such into judgment. It is at variance with the prayer of our Lord, who hath taught us to say, "Our Father who art in heaven, hallowed be thy name," &c.

Many persons are in the constant habit of speaking irreverently, and swearing, who do not seem to be aware of the evil, or that they are at all culpable in the sight of God or man. Thus, we hear them saying—"O Lord," "Good God," "O, mercy upon me," "Lord Jesus," "God bless us," "God bless my soul," "Lord have mercy upon us," "Lord save us," "God forbid," "*By Jove*," "*By Jack*," "Good heavens," "Good gracious," "Upon my word," "Upon my soul," "Confound it"—which is tantamount to our saying, "God frustrate, confound, or destroy you;" and "*Odds zounds*," which is but the contraction of the wounds of Christ—or a sort of genteel, softening down expression of one of the most fearful oaths that man can utter. And many other expressions are uttered with as much thoughtlessness, as any other common phrase of the day. Let us then remember, that every time we use devout and solemn words in reference to deity, that we are either worshipping God, or that we are acting an hyprocritical or profane part. How absurd, preposterous, and sinful, and daring, for wicked men to utter expressions of this nature. It is a wicked, thoughtless custom, into which men have fallen; and were many of those profane persons asked why they do it, they could give us no definite or satisfactory answer. Persons who thus call upon God, scarcely know when they do it, nor where they do it, and certainly not, how often they do it; so senseless, stupid, and abominably wicked are they. But whether they know, or do not know, "there is one who knows all they say, and who hearkens and hears when they speak not aright." The whole tenor of revelation gives us most distinctly to understand, that the swearer is a reprobate, and dying without repentance, will most assuredly receive the answer to his unpious prayers in the destruction of body and soul in hell. "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless, that taketh his name in vain." Many professors of religion are far from faultless, for they utter expressions and make use of terms which will not bear investigation in the light of propriety and holiness. "They profane the name of God."

We never felt as if we could justify the language of Joseph to his brethren, when he said, by the life of Pharaoh ye are spies; but on the ground of his assumed character, as an haughty Egyptian testing the probity of his brethren. Oh, the fearful defalcations of Peter, when under the influence of timidity and temptation, he began to curse and to swear, which ought to induce us to watch and pray, that we may not enter into temptation.

My dear young friends, we wish to put you upon your guard, against an evil, fraught with the most tremendous consequences, which is cursing our country, *polluting* our families, disgraces our churches, making our youth more like fiends and devils, let loose out of hell, than reasonable intelligent beings. "Let him that swore, swear no more." Sins of the tongue, are social sins; practised when men are present to hear and witness. A man is profane before his family, swears, curses, and ridicules religion before his children, in the club-room, in the public house—belches out his blasphemies in the street, in the midst of multitudes; and the contagion spreads far and wide. Gray-headed sinners utter the faltering oath, and little children learn to lisp the curse.

Some parents are very thoughtless, some masters are awfully irreverent, and then children and subordinates

imbibe the spirit, and imitate the example, and mere lads are persuaded to be fools, in order to think themselves men. Just as in the case of smoking, which is deteriorating our race, and literally, making our houses, vestries, clothes, chapels, and streets, stink with tobacco. It is time for our ministers to awake out of sleep, and to bear their universal testimony against these giant evils, "So help me, O God."

The following anecdote may tell its own tale.

A Scottish clergyman one day passing by a rabble involved in a brawl, where was a general officer who used many impious and profane expressions, was shocked at the profanity of the crowd, and, stepping into the midst of the multitude with his cane uplifted, he thus addressed one of the leaders of the rabble. "Oh! John, John, what is this I hear, you only a poor collier boy, and swearing like any Lord in the land. Oh! John, have you no fear of what may become of you. It may do very well for this gallant officer to bang and sneer as he pleases, but for you, John, or the like of you, to take in vain the name in whom you live and have your being." Then turning to the officer, he said—"He is an ignorant body, and kens no better."

The young officer slank away in confusion ashamed of himself. The next day he waited upon the minister and thanked him for his reproof, and from that time became an example of purity of language, and the avoidance of all that was obscene and profane. "Let all things be done decently," &c. "Let no evil communications proceed out of your mouth."

Sunnyside. A. N.

Reviews.

The Homiletical Treasury; or, Holy Scripture analytically arranged for the use of the Pulpit and the Closet. By the Rev. J. LYTH, D.D. Romans to Philippians. Cloth. Pp. 314. London: Elliot Stock, 62, Paternoster-row, E.C.

DR. Lyth is already favourably known in this department of theological literature, and the volume before us will fully sustain his well-earned reputation. "The method adopted is to give a short analysis of a whole paragraph, opening out the general scope and meaning of the sacred writer, and then supply one or more views of individual passages, according to their importance—thus forming a complete commentary on an original plan. As the object is not to supersede thought, but to aid it, the outlines are expressed as briefly as possible without sacrificing perspicuity." We think Dr. Lyth has succeeded most admirably in his object. His book is suggestive and stimulative, but it is not adapted to make those who use it careless and indolent. Preachers and students generally will find it an invaluable help in reading the Holy Scriptures. We sincerely hope that Dr. Lyth will be able to give us a similar analysis of the entire Bible.

Missionary Theology considered in its two doctrines of Endless Misery, and a Post Millenial Advent of Christ. By EDWARD WHITE. London: Elliot Stock. Pp. 12.

IT is sufficient to tell our readers that Mr. White thinks that the denial of eternal punishment, and the preaching of the pre-millenial advent of our Lord, are the things which are to revive the missionary spirit in our churches, and secure the reception of the gospel by the heathen; which proposition we utterly repudiate. Do the men who hold the views which Mr. White thinks so essential, particularly shine in the leading of souls to Christ? Are these views so mighty in Mr. White's own hands? Our own observation leads us to a conclusion the exact opposite of Mr. White's. The views he thinks so full of promise

for good, have generally proved a dry rot in our churches. If the coming of the Lord is to do everything, what encouragement have we to do anything? Better disband our missions at once until the signs of the coming of the Son of Man are seen in the heavens. This is the poorest effort of Mr. Whites able pen that we have yet seen.

"The Man of Sin" revealed in the Past, and awaiting his Doom in the Future. An argument. By the author of Short Arguments about the Millennium. Pp. 68. Price one shilling. London: E. Stock.

This is a capital essay, in every respect worthy of the vigorous pen from which it proceeds. It concludes thus:

"In *the past* we have seen striking resemblances between the predictions of Paul and the history of the Papacy: it is evident that *the present* as remarkably fulfils the prophetic programme. *The end* is not yet; the hand that is to give the final stroke has not yet fallen; but as a persecuting power; as a power that has fascinated and awed the potentates of earth; that has oppressed truth and truth's witnesses, and has been hostile to social freedom and progress; it is patent to the civilised world that the dominion of the Papacy is being consumed and destroyed unto the end."

The Grace of Jesus; a Dialogue on Christian Baptism. By Benjamin Farrington, B.A. A new and revised edition by William Page, B.A. London: Elliot Stock. Pp. 26.

This dialogue on Christian baptism presents the main features of the baptismal controversy in a plain and popular form. It is at the same time both able and scholarly, and our friend, Mr. William Page, has done good service by its re-publication.

The Signs of the Times. An address by T. M. Morris, of Ipswich. Pp. 16. London: E. Stock. Price Twopence.

A very judicious treatment of a very hackneyed subject; for nearly all our modern seers have something to say about "the signs of the times." Mr. Morris, however, has presented us with thoughts on this matter well deserving of attention and serious reflection.

A Scriptural Display of Melchisedec. By William Odling. Pp. 54. Price One Shilling. London: Houlston and Wright, 65, Paternoster-row.

In this pamphlet the author professes to shew by the testimony of the Spirit of truth that Melchisedec was the real complex Son of God. He also adds an appendix as a key to the Old Testament Scriptures and the Sonship of Christ. We are not convinced by his reasoning, but we admire the fervour and unction of his style.

Gems of Song for the Sunday School, and for use in families. London: E. Stock. Cloth. Twopence. Pp. 126.

This little twopenny book contains 204 hymns with an index, and is a marvel of cheapness combined with excellence. Nothing can be better either for the Sunday school or the family.

The Christian Quarterly. No II. April, 1869. Cincinnati: R. W. Carroll and Co., U. S., America.

This able quarterly we suppose to be the organ of the "Campbellite" Baptists; or, as they call themselves, *The Disciples of Christ* in America. They must be an influential sect to be able to produce and maintain such a Quarterly as this. We extract one fact from the article on "Phases of Religion in the United States."

"From the totals of the general minutes of the Methodist Episcopal General Convention, the Methodist produces the following facts:—

"'The total number of members reported is 1,259,115—an increase over last year of 109,634. The number of infant baptisms is 46,207; of adults baptised, 67,065—giving a ratio of infant to adult baptisms of about two to three, and showing that but one infant has been baptised to about twenty-seven church members, while more than one-half of those received into the church have not been baptised in their infancy. These ratios vary in the different parts of the country. In six New England Conferences, the adults are about seven times as many as the infant baptisms, and one infant is baptised to about one hundred

and forty-three members. In the Baltimore Conference we find the opposite extreme, there being six times as many children as adults baptised, and one infant baptism to about nine members. The other Conferences lies between these two extremes. The Methodist Church South is reported to aggregate a membership of 535,040 members and probationers, and 2,581 travelling and 3,952 local preachers. This membership, added to that of the Northern Church, makes a total of over one million and three quarters.'

"Judging from these ratios of decrease on the practice of infant baptism compared with former years, we conclude that the practice is rapidly coming into disrepute, occasioned, we doubt not, by Bible investigation, and by the exposure of that Papal assumption through constant debate. With the exception of Catholics and Episcopalians, this same proportionate decrease may be observed in every other Protestant church. And we venture to assert that, from the same cause of close investigation on the part of the enlightened masses, there have been *more persons immersed* in the various Protestant denominations, according to the proportion of increase in adult membership, than ever before, since the organisation of these various religious bodies. This phase of church reformation is truly encouraging. By instituting a comparison of facts and figures, it can be observed that the increase and decrease of infant baptisms vary according to the religious enlightenment of any particular community. If the facts were produced, we feel assured that everybody would be astonished to know how many immersed persons there are in the Pædo-baptist churches of the present day."

Hence it is clear that Pædo-baptism is dying out even in the so-called Pædo-baptist churches of America.

We have also to acknowledge with thanks the receipt of the following:—

The Methodist Quarterly; a Journal of Theological and General Literature for June, 1869. One Shilling. London: E. Stock. A number of deep and varied interest.

The Gospel Magazine for June, July, and August. Price Sixpence. London: W. H. and L. Collingridge, 117 to 120, Aldersgate street. Edited by Dr. Dondney.

The Scattered Nation for June, July, and August. Price Fourpence. London: E. Stock. Edited by Dr. C. Schwartz.

Topics for Teachers. Parts 9, 10, 11, and 12. London: E. Stock. Very valuable.

The Hive for June, July, and August. Price One Penny. London: E. Stock. As good as ever.

The Church for June, July, and August. Price one penny. London: E. Stock. Incomparably the best of the "Pennies."

Tears of the Pilgrims in the Sun-light of Heaven. By W. FRITH, of New Bexley. With Preface, by the REV. HUGH ALLEN, D.D., Rector of St. George the Martyr, Southwark. Pp. 132. London: Robert Banks, 30, Ludgate Hill, E.C. Price Eightpence.

THIS is a truly excellent little book by our brother Frith. It is likely to be eminently consolatory to the Lord's tried ones; for it contains words of comfort for every season of sorrow. It ought to find its way into every chamber of affliction.

Mr. Geissler's Column.

THE WORK IN SAXONY.

An Address delivered by the Rev. M. Geissler, in the Baptist Chapel, Farsley, on Tuesday Evening, July 27th, 1869.

MY BELOVED CHRISTIAN FRIENDS.—Though, as you will perceive, I find it rather difficult to speak in your language, yet I must say that I take great pleasure in addressing you, because I feel that I am addressing dear Christian friends. You have engaged in prayer to night to ask the Lord to bless our mission, and I will therefore in the first place say a few words to encourage you to pray. We should always love to exercise prayer. To be God's people it is necessary that we should be a praying people. It is not necessary that we should be a rich people, or a learned people, or a people honoured by the world, but to be God's children we must be a

praying people. Our Master, the Lord Jesus, was himself a man of prayer, and the apostles were men of prayer too. There are many things that I might say to encourage you to pray, but one is, if we pray we shall not pray in vain. The Lord may not perhaps answer prayer at once, but he will in his own time and in his own way. Thus you may pray for the conversion of sinners and for the extension of Christ's kingdom. But no answers come to you; you see no conversions. But then, if the answers do not come to you in England they may come somewhere else. They may come in the shape of conversions in China, or India, or, as I should like it very much, in Saxony. Let me relate a fact:—There was a number of years ago, a ship sailing from the Dutch coast for England with merchandise. One day—when this ship was on the sea and going with great speed—it was unhappy enough to run upon a rock below the surface of the water. A big hole was made, and the consequence was that the water rushed into the hold and began to rise higher and higher in the vessel. Now what would they do? They set to work and began to pump the water out; but they could not manage to pump the water out as fast as it came in because the hole was too big. The ship then began to sink, and they all felt that they must prepare to die, so now they would pray and cry aloud—"O God of heaven and earth and the sea have mercy upon us and save us now; save us for thy name's sake." They did not pray very long, but they prayed very heartily, so after their prayer, and just as they were thinking they should sink, they were astonished to see that the water did not rise any higher. They could not understand how this had come to pass. But seeing the water come to a standstill they again set to work at the pumps, and this time they were able to pump all the water out of the vessel. That was just the right thing. Pumping alone would not do; it must be pump and pray,—pray and pump; and thus by praying and pumping they met with success. But how did God answer their prayer? When they had got the water out of the hold they saw how the hole was stopped up. Just as they had begun to pray a big fish had swum into the hole and tried to slip through, but it was too stout either to get in or to get out, and the more it struggled the more it was jammed in, so that it was in a *great fix*, for it stuck fast in the hole. So the ship was saved by means of the fish, and God heard and answered prayer. We must then always join together prayer and work; our hearts must be given to prayer and our hands must not be idle; yea, let our hands, feet, and whole body be given to the service of the Lord Jesus. As a proof that prayer and labour have not been in vain I might point you to the success that has attended our mission as well as other missions. I will give you some facts to prove this with regard to our own mission. Saxony, our mission field, is rather a large territory. It is divided into three chief parts,—the Kingdom of Saxony, the Provinces of Saxony, and the Duchies of Saxony; and altogether there are six millions of inhabitants. When I came first into the kingdom of Saxony I was the only Dissenter to be found in the whole kingdom. It was a crime to be a Dissenter, and not to belong to the Established church. The only doors I then found open were the prison doors. When I attempted to preach the gospel the police would often disturb me, saying to the people—"These are the fellows that bring the greatest mischief into this world." Sometimes I was put in prison, but through God's grace they never could keep me there. To go to prison I considered to be an honour. I would rather be with the Lord Jesus in the deepest and darkest prison than without the Lord Jesus Christ in the finest palace in this world. Yet after all it sometimes is a punishment to be in prison, and it is better to be outside than inside. I will describe only one thing to prove this. One thing that troubles you in the prison is the *tediousness of it*. Once I was put into prison for the crime of selling Bibles and Testaments and distributing tracts. I was about to sell the last Bible when I was taken up by the gensdarmes.

The gensdarme took me by the arm all through the streets, and I carried the Bible in my hand. This made the people stare, for when a thief is caught they make him carry the article he has stolen through the streets that the people may see why he is taken up; and the people thought it very strange that a man should be taken up, as they imagined, for stealing a Bible. I was sentenced to go to prison for seventeen days and a half, or pay seventeen dollars and a half. I had not so much to pay with, and even if I had I would not have paid it; I would rather take the seventeen dollars and a half with me into prison, and purchase Bibles and Testaments with them and then distribute them and make the people presents of them, that the Word of God might be preached and circulated, than give these dollars to support the State church. The first person I saw when I was put in prison was the jailor. He said, "What book have you got there?" I said, "a Bible, and I will sell it you for so much only." "What! so cheap as that?" He thought it was a wonderful thing to get a Bible so cheap. However, the first thing I did in prison after being put there for selling Bibles was to sell one to the jailor, and he was very glad to get it. He put me in a cell by myself, closed the iron gate, and bid me "good night." It was then winter time and there was a very small window which would not let much light into the prison; and as there was nothing to sit upon, I must do one thing or the other—stand all the time or lie down. But no thought of theirs could prevent me kneeling, and this I did, and enjoyed the Lord's presence that night. But now you see it was four o'clock in the afternoon when I was put in. Then it would soon get dark—what was I to do? It was too early to go to sleep, but after a bit I would lie down and sleep soundly. By and bye I would awake again. It was still very dark and I would try to sleep again. But I could not sleep again for a while, but when sleep did come then again I would sleep soundly; at last I would awake—and it was dark. What time was it now? Perhaps it was seven o'clock in the morning, and if so it would be light at eight o'clock. Then I listened for the clock to strike. It would strike every quarter. Presently the clock would strike one quarter—Oh, it is one quarter past seven! Then it would strike another quarter; it is half-past seven! Then three quarters. Ah! now it is a quarter to eight. Now the clock will soon strike eight, and then it will be light. So after another quarter the clock would strike—one, two, three, four, five, six, seven, eight,—nine, ten, eleven! Oh, dear, instead of being eight o'clock in the morning it is only eleven o'clock, and not yet midnight. Now this was very tedious; if I only had had a light and a book I could have been happy in prison: but you may now fancy how tedious it must have been. But that is only one thing about the prison, I will not speak about the food that is given there—I will only say that in order to eat a very little of it you must be very hungry and have a good appetite.

On another occasion it happened that all the male members of the church in Altenberg were put in prison because they had, against the laws, admitted strangers to their meetings; for at this time we had got so far as to obtain liberty to meet as a church, but we must make no proselytes. We never subscribed to that, however, we wanted all the world to come if they would come. On Sunday morning we had service, but we had only females there at the meeting-house, for the husbands and brothers were all in prison; but we had a nice service for all that. When the service was over we said, "Now we will go to the prison and speak to the jailor, and see if we can get into the prison and see the brethren." We went to the jailor and said, "Here are the wives of the men in prison; will you not let them in?" and he did. So there we were in a large room, which we filled; we were allowed to have a service, and I preached a sermon: after this, we sent for the materials and we had the Lord's supper, and then a lovefeast; and a blessed time it was. The jailor and his wife and children were there,

and he was much astonished, and he expressed himself thus—"*Such pious rascals as these I never had in this prison before.*" Thus when they put the brethren in prison they were put where they could hold their service without being interrupted at all; where we had liberty to worship God.

Now, however, we have more liberty in the provinces of Saxony, and in this part we have 140 members, not to speak of the number of converts who have left and emigrated to America and other countries. The places we get to preach in are often large music and dancing halls; and we hire them where we can. Once I was almost frightened, as I mounted the orchestra I saw a number of painted devils on it, and they looked as if they were about to catch hold of me; but in this temple of Satan I preached the Gospel of the Lord Jesus, and converts were got for him. I might tell you of another success that has been achieved in Saxony, and that is the abolition of compulsory baptism. This compulsory baptism was a bulwark of Satan's. I will describe what it was. Suppose one of our members had a child, they would come to the parents and say the child must be baptised. But our members would not have such a thing done. Then sometimes they would fine them, or put them in prison, to give them time to think about it. But they would not be convinced differently. They would say "We will never have our child sprinkled;" for that is not the baptism of God's word. If they could not pay the fines, they would send to their houses, not what perhaps you would call the tax gatherer, but more properly, the executioner; to take away from the house everything the members possessed. Then the rest of the members of the church would club together to help them to some more household goods. But they made the execution also, in this way. Four persons would make the executive. They consisted of the bailiff, two policemen, and the midwife. These would enter the house and say, "Now you must bring your child to the state church to be christened, and be made a Christian. The mother would say, no it shall not go. But we will take it if you will not bring it. They would take it from the mother's arms, in spite of her struggles, dress it, and carry it to the church and have it christened; the midwife bringing it back again to the mother. But this compulsory baptism by our efforts and God's blessing is now abolished.

In east Prussia, we have about 500 converts. One of these converts was converted in a strange manner. It so happened, that a girl about fourteen years of age had been brought to know the Lord at our meetings. Her aunt was very sorry, and angry at me because I had been made the instrument of her conversion. One Sunday afternoon she came to me, but in no good spirit. Stepping into my house, she said, I had made her neice *insane*; now she had come to take revenge by giving me a *thrashing*. I said, "very well; but you see I am just now going to commence the meeting. I am sorry to say that I have now no time whatever to stop for *that*; you will have seen outside the people are waiting for me to begin the service. Will it not be better to have this job done after the service is over? and that you may make sure of me, and that I do not run away, you had better come into the meeting yourself, and sit down wherever you like." She agreed to this, and went in. After the service I was preparing myself to receive my wages in the shape of the promised thrashing. But the woman had gone off home. And what do you think? A short time after, this very woman came to me asking forgiveness, and applying for membership into the church. In that same meeting she had received a thrashing, and that thrashing had made her a convert.

Mr. Geissler concluded a most impressive address by urging the audience to remember the special claims that Saxony had upon England, being the land of the Reformation, the land from whence our Saxon tongue was derived, and the land that had given us the late Prince Consort. On these grounds and specially on account of the spiritual success that was being achieved, he sincerely hoped that the churches in England would help the mission with their prayers and donations; and

for all that might be done the Lord Jesus should be crowned Lord of All.

[We are enabled to present to our readers the above address through the kindness of Rev. H. Watts, Stanningly; who first took it in short hand, and has since been at the trouble to transcribe it for the pages of the "Primitive."]

Intelligence.

STRICT BAPTIST MISSION.

THE eighth annual meeting of this Mission was held on Tuesday evening, July 6th, at Zion Chapel, Wilderness-row, Clerkenwell. Mr. Hewlett, the pastor of the church, occupied the chair. After singing and prayer, the chairman excused himself from making a speech on account of ill health and domestic affliction. He said, however, that he had felt a warm interest in the missionary cause for more than forty years, and had on one occasion been deeply disappointed in not being permitted himself to go out and carry the gospel to heathen lands. With reference to this society the special feature of which is direct communication on the part of those who subscribe with the missionaries they support, dispensing with the expensive machinery of large organisations, the chairman expressed his entire approval. He had formerly been a member of Mr. Bulteel's church at Oxford, where a dentist gave up a practice of £800 a year, to go out as a missionary, and the church at Oxford collected what they could and sent it to him direct, on the same principle as that on which this mission was based.

One of the secretaries then read the Report, from which it appeared that the mission had supported four native agents,—two at Madras, and two in Ceylon; one of the latter, however, had recently resigned.

Madras. — Mr. Thomas, of St. Thomas's Mount, had been laid aside by indisposition, but was now again actively engaged in the four departments of his work, viz., preaching, tract distribution, house to house visitation, and school teaching, amidst the various encouragements and discouragements usually incidental to missionary labour.

Mr. Coopoosawmy Row, recently stationed at Perambore, has received pleasing indications of usefulness. He has four enquirers of whom he entertains good hopes.

At Ceylon, Mr. Andriesz was publicly ordained on February 2nd, and on February 7th he had the pleasure of baptising the first-fruits of his labours,—a young man, a tailor by trade, and a young lady. On the 25th of April he was again favoured to administer the solemn ordinance to two candidates, one of whom, a widow, had been for many years a Wesleyan; the other, a jailor in the principle gaol of Colombo, had been a direct foe to Mr. A., until, prompted by curiosity, he went to hear Mr. A. preach, whose earnest prayer on the occasion was blessed by God to his conversion. On May 30th, also, Mr. A. had the additional pleasure of baptising three more, making seven in all. One of these candidates had been a Presbyterian for many years, and a lay preacher; another an Episcopalian, but a regular attendant on the Wesleyans; the third a young printer, whose father and brother are Baptists.

The friends at Colombo have formed an Auxiliary to the Mission, and have raised £26 14s. 9d. during the year.

In connection with each of these stations Day and Sunday Schools have been established. Those at Madras are carried on by the missionaries themselves; that at Colombo is under the care of Mr. Fernando. The children receive scriptural and general education, both in English and their vernacular languages. Boxes of useful articles, school requisites, &c., have been forwarded for their use, through the kind liberality of some of the Sunday schools supporting the mission.

"In our last report we spoke of prospective liabilities as well as pre-

sent engagements, by which our balance in hand would be considerably diminished. Our friends will see that our anticipations have been verified. With three missionaries to support, and three mission schools to keep up, and the rent of rooms at the mission stations for the purposes of the mission, our liabilities are in advance of our present income. It is, however, with great satisfaction that we are able to state that none of the funds entrusted to our care are expended in salaries or mission-house rent at home. All work for the mission is done gratuitously, and we feel persuaded that in no other instance is a mission to the heathen carried on in so economical a manner in proportion to the number of agents employed."

The balance sheet was then presented by Mr. Cooper, the treasurer. The receipts (including a balance of £133 at last audit) amounted to £287. The total expenditure during the year had been £179; so that the balance in hand was £108.

Mr. S. Milner (president of the society), in the absence of Mr. Wilkins, of Soho, through family bereavement, then moved that the report be adopted, printed, and circulated. Mr. M. said, that previously to the existence of this institution, he had not been much connected with missionary movements,—not because he had no sympathy with them, for he thought nothing could be plainer than the Divine commission, "Go ye into all the world, and preach the gospel to every creature;" but partly because he was not altogether with the Baptist Foreign Mission in sentiment, and partly because he strongly disapproved of the great home expenditure of that institution. Mr. M. expressed his entire concurrence in the views of Dr. Stock, as reported in a letter written by him, and inserted in the *Gospel Herald* for that month. As regarded missionary work itself, he held that sin, the soul, and salvation, being the same all the world over, the gospel was adapted to every nation under heaven. He cordially moved the adoption of the report. This motion was briefly seconded by Mr. P. W. Williamson of Notting-hill.

Mr. J. Hazelton, of Chadwell-street, then made a few remarks, by request, from Matt. xxviii. 18, 20. He pointed out (1) The supremacy of Christ. The world is mine, go ye into it. (2) The universality of his interest: I have a people to save in *all nations*. (3) The unity of his kingdom: teaching *all* nations the *same* things. (4) The perpetuity of his authority: continue in the same course to the end of the world. (5) The necessity for a public avowal of discipleship: "baptising them," &c. (6) The promise to be expected in the use of scriptural instrumentalities: "Lo, I am with you." To which the Saviour had added his own "Amen."

Mr. J. T. Briscoe, of Lever-street, then spoke from the words contained in Matt. xxiv. 14: "This gospel of the kingdom shall be preached in all the world for a witness to all nations." He observed that God had a witness in *Nature*, a witness in man's *Conscience*, and a witness in the *Law*; but the *Gospel* was to be preached for a witness in order that God might be more fully made known than by either of the former, and particularly to bear witness of his character as a Saviour in all nations. The law bore witness that he was a just God, but the gospel, that he was a just God and a *Saviour*; the former revealed more of his justice than his mercy, but the latter the harmony of both. It was a witness *to man*, for and against man,—*for* him when its truths were received into his heart by the faith that is the operation of God; *against* him if hardened and impenitent. He held that the gospel must succeed: its success was secured alike by the purpose and promise of God, and finally, when the kingdoms of this world should become the kingdoms of our Lord and of his Christ, Jesus would be crowned Lord of all. After votes of thanks to the secretaries, and to the chairman, the meeting was closed with the doxology and benediction. We are glad to observe that this mission shows pleasings signs of progress and prosperity. It is supported by an increasing number of churches and Sunday-schools, both in London and the country, and requires only to be better known to be more largely

supported. Copies of the annual report, of which the above is an abstract, may be had upon application to Mr. G. Pearson, Dartmouth Villa, York-road, Upper Holloway; or to Mr. Josiah Briscoe, 17, Arlington-square, Islington, London, N.

BAPTIST CHAPEL AT KILMARNOCK, AYRSHIRE.

Our friends in connection with the above place, make the following appeal to the churches for funds to enable them to build:—

Kilmarnock at the last census had a population of 23,551, which is now estimated at 25,000. Three years since there was no Baptist cause in this town, although the centre of a large and populous district. At that time a few persons in Kilmarnock were converted to God, and baptised on a profession of their faith. These facts were regarded by some friends deeply interested in the religious condition of the neighbourhood as a clear intimation of Divine Providence, that an immediate effort should be made to establish a church in connection with the Baptist denomination. Mr. Stobo was asked to go there with the object of strengthening those already united in faith and love, and to give himself to missionary labour amongst the poor and neglected. It was soon manifest that good was being done, and in accordance with the desire of the people there, and the advice of the friends sustaining this mission, a church was formed of twenty-four baptised believers, and now numbers forty-four members.

These results are deemed to be very encouraging, considering the difficulties that had been encountered, one of those being the want of a proper meeting place — another, the idea prevalent amongst the inhabitants that the movement was only temporary. To provide this need, and to set ourselves right with the people, we now propose to build a place of worship to accommodate 320 persons, at an estimated cost of £820, on ground we have secured in a most suitable part of the town, at a yearly feu-duty of £4 10s.

We have been stimulated to go forward with the building by the kindness of four friends, who have promised £275 if we can open the Chapel free of debt; and with £150 which have been promised amongst ourselves, there will be £425*—fully one-half of the estimated cost. As our own church is now the only congregational one in the place, and we may say the only regular Baptist church in the county, it is to be hoped that all who desire the success of New Testament principles will give practical help to this movement. Whilst this object is dear to us, and must command the assistance of those who agree with us in faith and practice, our chief work is to bring souls to Christ. The missionary labours of the past, and which we propose to continue, afford ground to appeal to Christians of all denominations to whom it must always be a matter of rejoicing that Christ is preached; and we are convinced that this appeal will not be in vain.

Any sums contributed will be thankfully received by Rev E. J. Stobo, 4, Henrietta Street; and by Mr. John Warnock, Treasurer, Barehead Cottage, Hurlford, Kilmarnock.

(Signed, on behalf of the Church,)

E. J. Stobo, Pastor.
John Faulds,
Thos. M'Call,
John Warnock,
} Deacons.

WARRINGTON BAPTIST CHAPEL.

Mr. Editor.—Dear Sir.—As you very kindly gave publicity to our little interest in the "Primitive Church Magazine," for February and March, of this year, allow me on behalf of the church to thank those friends who so kindly assisted us in purchasing and fitting up a very neat Iron chapel to seat 150 people. It has cost a little more than £120. We can but feel grateful to our Heavenly Father in thus providing a place for us to meet for prayer and praise, and where the gospel has hitherto been preached to us, and we are in a position to say we are free from debt. A church was formed on Sunday, March 28th, by Mr. Franklin, of Egremont; consisting of ten members, eight males and

* This sum has since been increased by additional promises to rather more than £600.

two females. On Sunday, May 23rd, one male and three females were baptised on a profession of their faith; and on Sunday, June 6th, along with another sister, (received by profession,) were received into the church by Mr. Harvey, who broke unto us the bread of life; it was a time long to be remembered—the gracious presence of the Master being felt. You will rejoice to know that two out of the four above mentioned, are the first-fruits of a preached gospel here. Others also are enquiring their way. Pray for us that there may be many such tokens of God's power amongst us, and his name shall have all the praise. Yours truly,

WALTER A. GRACE,
Hon. Secretary.

SCHOOL SERMONS, HASLINGDEN.

THE annual services connected with the Baptist Sabbath school, Pleasant-street, Haslingden, were held on Lord's Day, July 18th. In the afternoon and evening sermons were preached by the Rev. J. Bloomfield, of Bradford; and in the morning of the same day an address to the young was delivered by James Barlow, Esq., of Accrington. The following statistics of the state of the school were given:—male scholars, 166; female scholars, 242; teachers, 61. Total number of teachers and scholars 469. Average attendance, 300. The collections of the day amounted to the liberal sum of £67 3s. 10d.

BAPTISM.

ZION CHAPEL, BACUP.—On Lord's Day, July 25th, five females and eight males from the school and congregation were baptised by our beloved pastor, and on the following Sabbath, received into the church. Truly it was an affecting and cheering sight, to see some who had been softened-down through the prayers of their believing children, and also children of believing and praying parents thus united together, to serve our common Lord. To His name be all the glory.

MARRIAGES.

ROTHWELL—HARGREAVE.—On the 13th July, by licence, at the Baptist Chapel, Pleasant-street, Haslingden, by the Rev. P. Prout, Mr. William Rothwell, of Holden, near Haslingden, to Mary Ann, Widow of the late Marsden Hargreaves, Esq., of Well Bank, Haslingden.

WALMSLEY—RAWSBOTTOM.—On the 24th July, at the Baptist Chapel, Pleasant-street, Haslingden, by the Rev. P. Prout, Mr. Robert Walmsley, to Martha, daughter of Mr. Henry Rawsbottom, both of Tottington Higher End, near Haslingden.

ROSTRON—WARDLE.—On the 13th July, at the Baptist Chapel, Pleasant-street, Haslingden, Mr. Thomas Rostron, to Miss Alice Wardle, both of Haslingden.

FORD—NICHOLAS.—At the Grand Pass Baptist Chapel, Colombo, Ceylon, on Wednesday morning, May 5th, by the Rev. James Silva, assisted by the Rev. John S. Andriesz, Mr. John Adrian Ford, to Miss Esther Nicholas, both members of the English Strict Baptist Church in Colombo.

DEATH.

June 5th.—At Bank-street, Rawtenstall, after a long affliction, in the thirty-second year of his age, Thomas Bowker, who was interred, by special request, by his old minister, the Rev. A. Nichols, at the Baptist chapel, Sunnyside, near Rawtenstall, Lancashire. Mr. Nichols preaching on the following Sabbath from 2 Cor. iv. 7:—"But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." Our late brother was baptised on the 28th of November, 1852, constituting one of the three first baptised in the New chapel at Sunnyside, by Mr. Nichols, who on that occasion founded his remarks upon Job xxxii. 17:—"I said, I will answer also my part, I also will show mine opinion."

RECEIVED FOR THE BAPTIST TRACT SOCIETY.

By MR. WHITEHEAD.

	£	s.	d.
Mr. Phillips, New Maldon	0	5	0
Mrs. Burrell, Foulsham	0	5	0
W. J. Haynes, Esq., London	1	0	0
Mr. R. Peal and Friends, Sattersforth	0	5	10
Mr. J. Fletcher, Heywood	0	5	0
Hampstead.			
Mr. Wilkin	1	1	0
Mrs. Wilkin	0	10	6